MILLENNIAL STAR

The Monthly Magazine on MORMONISM

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BRADFORD

will be the scene of the largest Latter-day Saint gathering since the beginning of the war. It is estimated that 1,000 to 1,500 Saints and friends will convene at the Pioneer Centennial Conference over May 24th, 25th and 26th.

The Drummond Road Board School has been selected as the conference site. Conference visitors, in order to locate the Drummond Road School, are advised to take the Duckworth Lane trolley bus from the bottom of Sunbridge Road to Carlisle Road and then walk along Carlisle Road to Drummond Road.

It is hoped that the majority of Saints coming to Bradford will arrive early Saturday, May 24th, so that they may witness the softball game between the Northern Elders and the Southern Elders. An excellent playing field with ample seating capacity has been signed for the game. This field, the Horsfall Playing Field, Odsal, Bradford, will also be available for the sports competition to be held on Monday afternoon, May 26th. Directions for the playing field are as follows: Take the Wyke bus from the Town Hall to Low-Moor; then walk up School Street to the playing field.

Conference sessions will be held on Sunday at 10.30 a.m., 2.0 p.m. and 6.0 p.m. Alma Sonne and Selvoy J. Boyer, European Mission and British Mission Presidents, respectively, will be in attendance at all sessions. A public address system has been installed in order to ensure audibility.

The British Mission Gold and Green Ball will commence at 7.0 p.m. on Saturday, May 24th. A floor show and coronation ceremonies for the queen are to be conducted during intermission.

Saints throughout the British Isles are looking forward to the Conference at Bradford. Finishing touches are being made by Conference committees and all programmes and numbers will be in readiness by Conference time.

★ THE LATTER-DAY SAINTS' ★

MILLENNIAL STAR

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EDITOR Selvoy J. Boyer

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THIS MONTH'S COVER — — — — — — — — — — MANTI TEMPLE

STANDING majestically above the city of Manti lies Manti Temple. The Temple was built of a cream coloured oolite and was constructed upon a barren slope of rock. The site for the Manti Temple was dedicated on April 25th. 1877, by President Brigham Young, and the complete structure was dedicated May 21st, 1888, by President Lorenzo Snow.

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"LATTER-DAY PROPHESY? REVELATION? Of Course!"

Says Vivian Meik

EDITOR'S NOTE: Vivian Meik, in this his second article to the "Millennial Star," has set forth a challenge to any doubter of the Restored Gospel. It might be added that Brother Meik was baptised into the Church of Jesus Christ of Latter-day Saints on Tuesday, April 22nd.

THREE months ago I wrote an article around the question: "Is Mormonism the Remedy?" for the Star and the "Church News."

Replies poured in from friends and strangers in countries as far apart as America and New Zealand. It was gratifying to note that the great majority said "Yes" in varying degrees of fervour, sincerity and simple faith.

But here and there were denials. These specially interested me for the same reason that any business man who hopes to remain solvent must study his liabilities more carefully than his assets.

Apart from the common factors of prejudice or frustrated fury in many of these denials, the few who presented their cases with restraint and reason laid much stress on "the weakness of Mormonism's claims to Divine authority." They rejected the acceptance of Joseph Smith as a prophet. Even more emphatically they rejected the conception of revelation in these latter days.

To me—as to any analytical and unbiased person—who asked the original question, the closest scrutiny was therefore automatically necessary before I could finally agree that Mormonism is the remedy to bring the world back to sanity, and through sanity to faith and God.

In the circumstances then, the precepts and the practices of the Mormon faith assumed secondary importance in contrast with the **Authority** for those precepts, this authority which is continually being challenged, derided, disputed . . .

So I began my scrutiny of the prophecies of Joseph Smith and the revelations claimed by the Mormon faith.

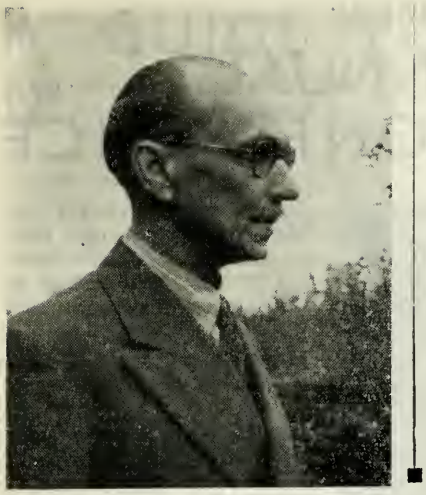
My first discovery was that none of my critics—and, indeed, no critics of the Church—have ever been able to DISPROVE the FACTS as expounded by Joseph Smith.

They have scoffed and spat at him; they ended by murdering him. In the last hundred years this cult of harassing and hounding the Mormon faith has spread all over the world. But in all that time, neither sincere nor rabid critics could disprove one sentence of Joseph Smith's prophecies and revelations.

In other words: Neither logic nor reason can hold that a man lies when all the talent of the world has tried for a century to disprove him —and failed.

If such a man does not lie then logic and reason demand that he speaks truth.

That truth, therefore, must be its own self evident proof that it is God's truth. For God is the fountain and origin of truth. Because it could not have come in any other way, it must have been given to Joseph Smith by the personal revelation of God or His angels.



Vivian Meik

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Logic and reason go even further—this combination of circumstances which cannot be disproved is exactly what it takes to make a prophet measured by the standards of any age in history or any form of religion since the dawn of time.

Who can disprove therefore the straight fact that, whether anyone likes it or not, Joseph Smith is a prophet—a prophet of today—whose lips God in heaven came down to open?

I repeat again—it is easy to sneer and abuse, to ridicule and deny summarily, but these things are not disproof—Let the critics remember that!

On that balance sheet, then, Joseph Smith, the young man who held converse with God and His angels; Joseph Smith, the grown man who was murdered for his refusal to forego his faith; Joseph Smith, the chosen of God who personally laid his authority on the man who, with God's help and under God's revelation, he had set apart to follow him—all these are simple, unchallengeable proofs that Prophecy and Revelation are not only feasible but actually do happen today.

It is not necessary here to quote any of Joseph Smith's prophecies or the many revelations that have been manifested in the Church—both are stock targets of those who have not the courage to accept reversal of traditional shibboleths by truth for mundane or other reasons—but the proof of the Authority that conferred this great duty and dignity on Joseph Smith leads to much that is thought provoking.

First is the great message of hope to the world that God has not forgotten His children, that He walks among them in these latter days as He did in those ancient times when He so often led them out of danger and tribulation into the safety and happiness of a new land.

Whom and what did He use for that salvation? It is elementary history that his methods were transmitted by revelation through His prophets.

Has God ever used other methods and is the tribulation and need of the world in these latter days less than the ages have witnessed in those earlier times?

The answer is, of course, an emphatic "No," and because of that the case for Joseph Smith and the Church is immeasurably strengthened.

One other point only need be made in my limited space. Often a charge against the revelations of the standard works of the Church is that of forgery.

"How could Joseph Smith—or any Mormon leader—claim to write those books either under inspiration or the normal course of their lives?" accusers ask.

Joseph Smith, they jeer, was an ignorant clod from the land and his followers were little better. If they were more intelligent they would not have followed him.

Paradoxically enough this is one of the easiest charges in the calendar to answer—and the answer is one of the

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Saints Receive Counsel at 117th ANNUAL GENERAL CONFERENCE

Temple Square in Salt Lake City

ONCE again Temple Square in Salt Lake City was the scene of great activity as Latter-day Saints throughout Western America assembled in the Salt Lake Tabernacle on April 4th, 5th and 6th, to enjoy the 117th Annual General Conference of the Church of Jesus Christ of Latter-day Saints.

President George Albert Smith implored the Saints throughout the world to live righteous and exemplary lives, and to constantly keep in mind the commandments of the Lord.

In the closing address of the conference, President Smith declared, "I am sure the Lord has been good to us in this conference. The brethren who have addressed us have been inspired of God and the singing has uplifted our souls.

"As I have seen you come from all sections of the country, some coming from across the sea, to be here at this conference, I know that we no longer are a Church of small numbers and limited boundaries, but now may be found in most parts of the world. Only a handful of the membership of the Church are assembled here today and it is hard to realise what a power this great organisation has become."

President J. Reuben Clark, Jr., first counsellor in the First Presidency, addressed the great assemblage and told of conditions among the Saints in Continental Europe and how the Welfare Programme has come to the rescue of many.

President David O. McKay, second counsellor to President Smith, told the Saints to pay tribute to the Pioneers by righteous living and by strict obedience to the commandments of the Lord.

Of special interest to the Saints in Britain were the remarks of Elder Ezra Taft Benson of the Council of the Twelve, and former European Mission President. In speaking of the Saints in Europe, Elder Benson said, "I saw entire audiences in tears as they realised that at last, after seven long years, representatives of Zion had returned in their midst. They requested at the close of overlong meetings that I stand at the doorway and shake hands. I looked at their upturned faces, pale and thin, some of them were dressed in rags, some were barefooted. I could see tears in their eyes as they expressed their gratitude to the Lord. I saw this in many countries and say again there is no greater faith than that possessed by our Saints in Europe.

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A GUIDE FOR MANKIND

By Alma Sonne

NATIONS rise and fall. Like individuals, they grow old and die. This is the verdict of history. Their downfall commences when they forsake the standards by which they have risen. Mankind can easily succumb to the forces of disintegration and destruction. It is the easy course for it offers the least resistance.

The modern world has reached a juncture where prejudice and suspicion have become a way of life. People are moving rapidly onward without guide or compass. They can find no road to the future because they refuse to see the landmarks and signposts. Nothing remains for them in heaven or earth too sacred to be questioned, ridiculed and cast aside. It is the age-old story of doubt, scepticism and unbelief.

Slowly but surely a condition of things is developing which points unmistakably to a moral and spiritual breakdown. This condition springs from the violation of God's laws. In the dawn of history, Moses, the great prophet and lawgiver, brought forth the Ten Commandments. They deal with fundamentals in human relationships. No race or nation can long endure who disregards these Divine mandates. Man demonstrates his ability to make progress and to attain righteousness in his compliance with them. On the other hand, their violation by him is an indication of his weakness and retrogression. They still stand as moral light-houses to guide him on his way to safety and security.

Jesus proclaimed Himself "the light of the world." (John 8: 12) His Gospel, restored through Joseph Smith the Prophet and taught by the Church of Jesus Christ of Latter-day Saints, is a beacon light to direct the children of men in their journey through life. It points the way; it supplies the means; it wears the imperishable crown; it has no substitues; it is "the power of God unto salvation." (Romans 1: 16) Only by obedience to this supreme and divine plan can the well-being and happiness of all races and classes be secured. Individuals, nations and empires will stand or fall as they respond to the requirements of this plan. It does not change to conform to the wishes and whims of a sinful world. It is the same "yesterday and today and forever." (Heb. 13: 8) Its purpcse is to uplift humanity.

Alma Sonne
European Mission President and Assistant to the Council of the Twelve

The Gospel was instituted before man's sojourn in mortality began. Everything connected with his mortal life was understood and provision made for his inspiration and guidance. The finite mind, limited in its comprehension of things, cannot grasp fully the beauty and significance of the Gospel plan. Room and opportunity are left for the exercise of faith, for "without faith it is impossible to please God." (Hebrews 11: 6) Reliance upon God as Creator and Ruler, constitutes man's main source of strength and enlightenment. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." (Matt. 4: 4)

IN THIS DAY

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." (Isaiah 26: 4)

By Marianne C. Sharp

First Counsellor in the Church Relief Society Presidency

WRITTEN ESPECIALLY FOR THE READERS OF THE "MILLENNIAL STAR"

The Gospel of Jesus Christ gives to every woman an opportunity to develop to her utmost the talents with which she had been endowed.

WHAT a comfort to Latter-day Saint women are such expressions, treasured in the midst of the troubles besetting the world today. Scattered over the face of the earth are little handfuls of Latter-day Saint women living under widely differing circumstances. Yet wherever they live, each one knows that she is, in reality, the sister of all the others, and each one is bound to the others by everlasting ties, even though they are not to be seen by mortal eye.

These ties, however, span differences in nationality, race, and colour. All Latter-day Saint women acknowledge themselves to be daughters of their Heavenly Father, who loves all His children and is no respector of persons. Even in the midst of world tribulations, there is no place for hatred or intolerance in the heart of a Latter-day Saint. Any true Latter-day Saint woman would take joy in assisting her sisters living in another part of the world, as well as her neighbour.

Great blessings in material as well as spiritual values have been poured out upon the Saints who have come to Zion or who are in Zion as a result of their ancestors coming in earlier years. And they are not unmindful of their present responsibilities in the midst of their plenty. In searching out their forebears, they have felt a tugging at their heartstrings for their progenitors who lived and died in faraway countries and indeed know that God is the "God of the spirits of all flesh."

Relief Society women in Zion—in their stakes and in many of their missions—have rejoiced to be able to comfort, even in small measure, their sisters of other lands. They are mindful of them in their prayers and desire the prayers of their sisters of other lands to bless and fortify them in Zion. that they may be one in spirit.

Surely, in the parable of the talents, the unprofitable servant who hid his sole talent in the earth could never be likened to a faithful Latter-day Saint. No matter how many talents a woman may have, she can find full scope for the advancement of her capabilities in working in the service of the Lord, and her talents need not be of the self-evident type. She will grow, first, through performing faithfully and well the everyday tasks and responsibilities which devolve upon her. That is the first requirement made of her. Then, when those duties are fulfilled, she can turn her capabilities to helping outside her home.

Through her endeavours she can assist in the auxiliary organisations of the Church. She can do missionary work through living and radiating the spirit of the Gospel to those she meets. She knows the prophecies that the Lord has revealed concerning the last days, and she also knows that a privilege was granted her in allowing her to come to earth when the Gospel was restored, so she accepts the troubles through which she and others are passing.

She will take comfort in reading and studying the scriptures. The words of Nephi concerning the days of the Gentiles will buoy her up with the knowledge that no matter how Satan may rage and reign in the hearts of the wicked, the Lord fulfils all His promises and is ever mindful of His children.

Any faithful daughter may address her Heavenly Father at any time and He will hearken to her petitions. She may pour out her soul to Him in her darkest hour and utter the deep gratitude of her heart for His mercies to her. If she is faithful and true, the Holy Ghost will be her constant companion to lead her footsteps from evil and guide her in paths of righteousness. Through faith and works her salvation and exaltation will be assured.

The Saints of ancient times passed through terrible difficulties. During the persecutions of the Saints in Missouri in 1833, the Prophet Joseph Smith wrote this letter from Kirtland, Ohio, to the brethren in Liberty, Missouri, which would apply likewise to the Saints who are suffering in these days:

"Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with His creatures. You are not as yet brought into as trying circumstances as were the ancient Prophets and Apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many others, too numerous to mention, who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and hid in dens and caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecutions for Christ's sake.

"We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always to be in strict obedience to all His commandments, that we may have a conscience void of offence toward God and man." (D. H. C., I., page 450)

Sister Sharp

In speaking to the Relief Society soon after it was organised, the Prophet Joseph Smith remarked that "It was natural for females to have feelings of charity." This has been manifested throughout the more than one hundred years since that time. Women are endowed with the power to comfort and alleviate distress and want.

The Prophet said, "Said Jesus, 'Ye shall do the works which ye see me do.' These are the grand key words for this Society to act upon."

Sisters everywhere should let these words be the key to their actions and so live as to merit the blessings of the Gospel, and also through their unselfishness pour out blessings upon the heads of their sisters. They should wholeheartedly sustain the sisters who are set over them to carry on the great work of the Society. Many so called could not possibly succeed were it not for the loving, unselfish support given them by their sisters. Personal weaknesses and shortcomings must be overlooked in Church work, and full and unstinted allegiance given to all called to preside in order that each may magnify his office and carry out the will of the Church.

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" FIRSTS " IN BRITAIN

THE history of the Church in the British Isles is truly a story filled with colour and action based around the lives of some of the most determined and persevering individuals ever to set foot in Britain. To read of their accomplishments and of various incidents appertaining to the establishment of the Lord's Kingdom in Great Britain, gives the reader a thrill beyond expectation. The **Millennial Star** presents a compilation of "firsts" in the British Mission, in order to recall to the reader's mind many important facts regarding the history of the Church in Great Britain and the men whose very lives were devoted to the promulgation of the Gospel in Britain.

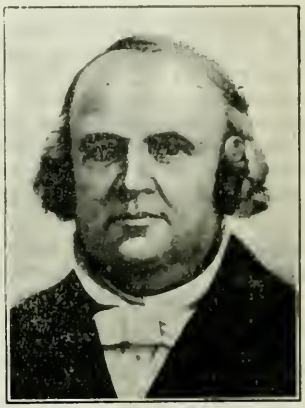
—The **first** missionary of the Church ever to be set apart to labour in the British Isles was Heber C. Kimball. On June 1st, 1837, in Kirtland, Ohio, Elder Kimball, a member of the Twelve, was set apart by the First Presidency to preside over a mission to England.

—The **first** missionaries representing the Restored Gospel in Great Britain arrived in Liverpool on July 20th, 1837. Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell and John Snyder comprised the first arrivals.

—The **first** sermon in Great Britain concerning the Restored Church was preached by Heber C. Kimball in Vauxhall Chapel, Preston, on July 23rd, 1837. The congregation was unusually large and their reception was most encouraging.

—The **first** baptisms in Great Britain into the Church of Jesus Christ of Latter-day Saints took place in the River Ribble on July 30th, 1837. Those baptised were as follows: George D. Watt, Charles Miller, Thomas Walmesley, Ann Elizabeth Walmesley, Miles Hogden, George Wate, Henry Billsbury, Mary Ann Brown, and Ann Dawson.

—The **first** open-air meeting in the British Isles concerning the Restored Gospel was preached at the Obelisk, Preston Square, in Preston, by Elder Isaac Russell on July 30th, 1837. A crowd of approximately 5,000 persons listened attentively as Elder Russell explained the principles of the Gospel.



Willard Richards
One of the first missionaries in Great Britain

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—The **first** confirmation of a member of the Church in the British Isles took place on August 4th, 1837, on the banks of the River Ribble, when Miss Jennetta Richards was confirmed by Heber C. Kimball and assisted by Orson Hyde.

—The **first** branch of the Church of Jesus Christ of Latter-day Saints in Great Britain was that of Preston Branch. It was organised on August 6th, 1837, with a membership of from 40 to 50 Saints.

—The **first** general conference of the Church in Great Britain was held in the old "Cockpit" in Preston on Christmas Day, 1837. 300 Saints were present to enjoy the fine spirit which prevailed.

Presenting Two

NEW GENERAL AUTHORITIES

HENRY D. MOYLE

Council of the Twelve

ELDRED G. SMITH

Patriarch to the Church

ELDERS Henry D. Moyle and Eldred G. Smith were sustained as a member of the Council of the Twelve and Patriarch to the Church respectively, in the closing session of the 117th Annual General Conference in Salt Lake City.

Elder Moyle, aged 57, at present chairman of the Church Welfare General Committee, filled the vacancy created by the death of Elder Charles A. Callis of the Council of the Twelve. The new Apostle is prominent in Church as well as civic activities.

He was born in Salt Lake City on April 22nd, 1889, a son of James H. and Alice E. Dinwoodey Moyle. Elder Moyle, in 1909, left for Germany to fill a mission for the Church. After completing his mission, he remained in Germany to attend the University of Freiberg, where he studied Geology. He has also attended the University of Utah, the University of Chicago, and Harvard University.

Elder Moyle was married on October 17th, 1919, to Alberta Wright. They have six children, four daughters and two sons, namely: Alice M. Yeates, Marie M. Wangeman, Virginia Moyle, Janet Moyle, Henry D. Moyle, Jr., and Richard W. Moyle.

Elder Moyle

The new Apostle has been engaged in Church activities throughout his life. He served as a Stake President for ten years and then as general chairman on the world-wide Church Welfare Programme for eleven years. He is humble and sincere, and has proved in past years his devotion and loyalty to the Church.

Elder Smith

Elder Eldred G. Smith, aged 40, in being appointed Patriarch to the Church, fills the only strictly hereditary office in the Church organisation. The office of Patriarch also requires a call from the First Presidency which is, incidentally, dependent on the worthiness of the rightful heir.

Elder Smith, a son of the late Patriarch Hyrum G. Smith and Martha Gee Smith, is a direct descendent of Hyrum Smith, brother of Joseph, both of whom were martyred.

Elder Smith was born at Lehi, Utah, on January 9th, 1907. He served in the Swiss-German Mission from 1926 to 1929. He married Jeanne Ness on August 17th, 1932, in the Salt Lake Temple. They are the parents of four children; Meriam, 11; Eldred Gerry and Audrey Gay, twins, 9; and Gordon Raynor Smith, 5.

The new Patriarch has served as Bishop of the Twentieth and North Twentieth Wards and also as a High Councilman of the Ensign Stake. He also served as a branch president while serving as an engineer in the Southern States.

GRACE AND WORKS

By Nephi Jensen

I ATTENDED a revival meeting one night in Douglas, Georgia. The preacher had a blackboard at the back of his pulpit. As he commenced to speak, he drew a vertical line on the board and remarked, "This line represents salvation by grace." Then he drew a horizontal line across the vertical line and remarked, "This line represents salvation by works. The two ideas are diametrically opposed to each other. If the doctrine of salvation by grace is true, the doctrine of salvation by works is not true." In support of his argument, he quoted the oft-repeated words of Paul:

> **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."** (Eph. 2: 8-10)

Really, is there any warrant in Paul's philosophy of salvation for the idea that salvation by works and salvation by grace are "diametrically" opposed to each other? Is there not a middle gound? Certainly the idea that salvation is wholly by grace or unmerited divine assistance obtained by a mere confession of faith in Christ, has led to some of the most revolting religious practices.

While I was studying law in the Methodist University of Chattenooga, a man by the name of Ed Turner in that city killed his wife. Turner was sentenced to be hung. A divinity student of the University of Chattanooga mounted the scaffold and sent Turner to Heaven on his confession of Christ. Subsequently I asked a classmate of that divinity student if he really thought Turner went to Heaven.

"Of course he did," the student replied, "he confessed Christ."

"What became of Turner's wife who was killed before she confessed Christ?" I asked.

ABOUT THE AUTHOR

Elder Nephi Jensen needs no introduction to readers of the "Millennial Star." Having been a former mission president and at present an instructor at the mission home, Elder Jensen is well qualified to treat the doctrine of "Grace and Works."

"She went to hell," the student replied.

It is needless to say that that student's idea of how Christ saves is contrary to scripture, revolting to reason and an insult to God. And yet if that student had been asked for proof, in support of the strange idea, he would undoubtedly have quoted Paul:

> **"If thou shalt confess with thy mouth the Lord Jesus and believe in thy heart that God has raised from the dead, thou shalt be saved."** (Rom. 10: 9)

Seemingly this text supports the student's contention. But only seemingly. Paul does not here say as the Evangelists say, **"All you have to do** to be saved is to believe and confess Christ." This strained construction has led one of its exponents to say, "Faith does nothing; faith lets God do it all." There is not a syllable of warrant in the teaching of Paul for the idea of salvation by a do-nothing faith. It is an insult to Paul, the man of robust, energetic faith and unsurpassed zeal in the service of God, to imply that he taught that a mere frantic confession of Christ will completely save a soul. The whole tenor of Paul's teachings contradicts such an irrational idea. Paul inculcates the "Faith which worketh by love" (Gal.

5: 6), he enjoins us to "work out your own salvation" (Phil. 2: 12), and he promises salvation to those who "obey" the Lord. (Hebrew 5: 9)

That some part of salvation is not of "ourselves" and not of works is, of course, an inescapable truth. The whole doctrine of salvation through a Saviour supports the idea that in a very vital sense, we are really saved by Him.

But what part of salvation is by self effort and what part is of grace or through divine assistance? This is one of the most troublesome questions pertaining to the principles of salvation. A world of confusion and revolting error would have been avoided if every Christian theologian had known the right answer to this question.

The chief error, giving rise to the confusion concerning saving grace, is an incorrect idea of salvation. Those who teach salvation by self-effort alone speak of salvation as essentially something **earned** and paid to them. Those who teach salvation by grace alone think of salvation as something **given** or handed to them. Salvation is neither literally earned or received. Salvation is **achieved.** It is attained purification and sanctification of the soul. It is in fact the noblest of all achievements.

Salvation means more than entrance into the bliss of an unimprovable state called heaven of harps and hallelujahs. Salvation means to be made free indeed. To be made free indeed means to be lifted out of the darkness of ignorance up into the beautiful light of truth; to be emancipated from the enslavement of every sinful desire; to be healed of every bodily affliction; and to be freed from every tormenting thought and imagination. One who has been made free in this sense is free indeed; and one who is free indeed is saved indeed.

The Prophet Joseph Smith's definition of salvation harmonises perfectly with the idea of being made "free indeed." Our Prophet said, "to be saved

Elder Jensen

means for a man to be placed beyond the power of all his enemies." One has been placed beyond the power of all his enemies when he has been placed beyond the enslaving power of ignorance, sin, sickness and tormenting sorrow.

The achievement of this perfect freedom of the soul is the attainment of the soul's highest goal. It is comparable to the attainment of Godhood. For God is an intelligent personality who is so perfectly free that He can think what He wants to think, will what He wants to will, and do what He wants to do.

The quest of this salvation is life's greatest quest. Winning in this quest is of more worth than all the wealth of the world. It is more precious than wisdom itself. It is the glory of all glory—the glory of God.

For this greatest of all achievements man needs power, tremendous power. If he has the power within himself to reach the soul's highest goal, he, of course, needs no divine help. If, on the other hand, he is unable, of his own strength, to save himself, then manifestly he stands in need of saving power.

Man does need divine assistance in achieving salvation. This truth is

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WORLD LEADERSHIP AND THE CHURCH

By Harold Corless
of the Preston Branch

QUOTING the words of Frank Crane, who strikingly depicted war in these words, looking upon it as he imagined Satan would do:

"Here is murder, not the cheap and shameful knifing or shooting of some drunken thug in a dark alley, but murder beautiful, magnificent, where a thousand men are dismembered by one salvo, or lie quivering and shrieking on the ground after a charge; where trenches swarm with noise and terror . . .

"Add to murder the cruelty of vain and petty officers driving their men into sure destruction, and the horrors of civilians hunted from their homes, shot down at their own threshhold or burned alive in the fire of their own goods, and the old women brained for sheer devilry, and their children stamped out by the military heel like scampering mice, and over all the blur of unchecked hate, the sound of blasphemy, the ribald songs of the raging warmen, the futile prayers smashed by mailed fists upon the palsied lips that utter them, the whole hoarse rattle and roar swinging up in a majestic orchestration and hallelujah chorus worthy of hell's gala day.

"I would glorify all this diabolism of destruction with the utmost enthusiasm, bands playing, men singing, priests and teachers telling them how they are serving Jesus, statesmen vaunting their bravery and manliness of murderers, women adoring them and praying for them and the little children standing by admiring their gay uniforms."

Apparently then, the world's future need is one of great leaders, for we definitely need men who can guide us and grant seclusion from these horrible crimes which originate, as we say, from the pen of the devil.

We need men who can mould for us the opportunities of peace—a peace incorporating the happiness we seek—the goal man could achieve if unmolested by the ravages of war. We need men who can pattern a future of security freed from the shadow of misery—mothers free to raise the young lives placed in their tender keeping to the pleasure and radiance of upright manhood.

We need men who can banish the uncertainty of war—that cloud of uncertainty that has so often broken the heart of the mother who has sacrificed her all to raise her children to maturity and to have them wrenched from her grasp to be subjected to the savagery of war. We need the security of family life, contentment, and the freedom to fulfil the commandment of our Heavenly Father whereby we shall be free to endeavour to "turn the hearts of the fathers to the children . . ."

Now comes the question, What can the Church of Jesus Christ of Latter-day Saints do in the vast project of world peace?

—continued on page 169

SHEFFIELD DISTRICT PROGRESSING

(This is the fifth in a series of articles concerning the various Districts of the British Mission. Sister Arvilla Smith, "Millennial Star" reporter for Sheffield, writes the following report about the District.)

■

PREVIOUS to the war the Sheffield District consisted of four Branches: Doncaster, Barnsley, Sheffield, and Rawmarsh. These were directed under the capable and untiring efforts of Brother George H. Bailey, who served in the capacity of District President. Recently Brother and Sister Bailey and their two daughters emigrated to the United States of America. The love and respect of all the Saints went with them and the memory of their good works will stay with the Sheffield Saints who remained in the District.

Only two small Branches, Barnsley and Rawmarsh, were closed. Their members attended meetings in the Sheffield Chapel and work was found for them to do. By the blessings of the Lord the members were able to keep the Priesthood almost intact, though many of the men were away in the services of their Country and were sent abroad. Though the men and the missionaries were missed during the war years, the people went faithfully ahead in the work of the Lord.

Social evenings, concerts, suppers, and dances, arranged by the M.I.A., Relief Society, and Sunday School, kept the young people together. Home missionary work with special weekly assignments provided interesting activity. Much credit goes to President Andre K. Anastasiou, former Mission President, who has since emigrated to the States.

Now, under the new leadership of a missionary from Zion, President David W. Egbert, Sheffield District is still forging ahead in spite of a continual depletion of membership through emigration. Good credit is given to eight splendid missionaries now labouring in the Sheffield District. Two of these missionaries were responsible for much of the work connected with the reopening of the Barnsley Branch, which is progressing under the leadership of Brother Fred K. Birkhead. Two other missionaries are anticipating the same event in Rawmarsh and are labouring there with that object in view.

The members of Doncaster Branch have always been a sincere, hard-working group. Much credit must be given to the fine leaders during the war. Brother Alvin Holton is now serving as Branch President, and under his wise leadership the Branch is a great credit to the District.

In Doncaster as well as in all the branches, cottage meetings are being held in the homes of inactive members. The missionaries are being well received.

Primary has grown from a small handful of children to a large organisation, composed mainly of non-members, due to the untiring efforts of Sister Maud Arbourn of Doncaster. The Sunday School is under the direction of Brother Herbert Mottishaw.

The Sheffield Branch, under the leadership of Branch President Joseph T. Quinney, is fully organised and extremely active. A large Sunday School is headed by Brother George Laycock.

In May, an anniversary of forty years of Relief Society in Sheffield Branch will be celebrated. The Welfare Programme in the Branch is going ahead by leaps and bounds.

Despite difficulties, the M.I.A. programme continues to move ahead. A new Beehive and Boy Scout group has recently been organised in the Sheffield Branch.

With the aid of the eight missionaries and with the assistance of competent branch and district officers, Sheffield District faces a bright and happy future.

The Preservation of Records and MICROPHOTOGRAPHY

By James R. Cunningham

Chairman of the Genealogical Board of the British Mission

IT seems to me that next to the preservation of human life should come the preservation of the records of humanity. Scattered over Great Britain are the records of the Anglo-Saxon race.

In parish churches are listed the christenings, marriages, and burials of the vast mass of ordinary people. The census returns enumerate each family as they were visited on the days when the census was taken during 1841 and 1851. Daily these records are crumbling to dust. If they are to be preserved at all they must be preserved now.

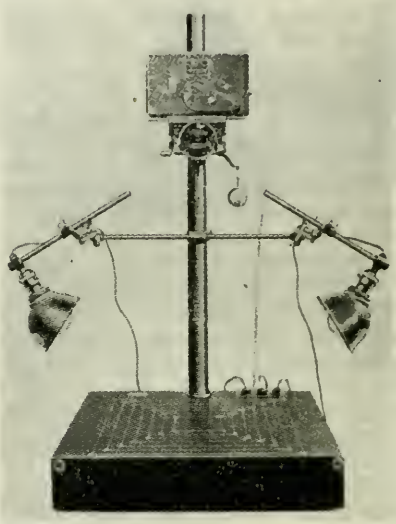
Over the years, individuals inspired by a sense of preservation have labouriously copied the registers of parish churches, sometimes devoting a lifetime of painstaking effort to the task.

In particular, I remember the work of H. M. Wood who, over a period of 40 years, copied into notebooks in his own neat handwriting the contents of the registers of some 120 parishes in Northumberland, Durham.

These lone workers, however, can accomplish little in comparison to the magnitude of the task before them. To copy by hand would take a person 20,000 years. The answer is supplied in this machine age by the perfecting of apparatus to take miniature photographs.

MICROPHOTOGRAPHY

With a machine taking photos of the records on roll-film reduced to about 1 x 1½ inches, thousands of pages can be photographed in a day by a single operator. With several operators and filming units, the work of filming the vital records of Great Britain could be accomplished in ten years. It would need to be done according to a definite plan. Here are my thoughts:



Apparatus used in Microphotography

There are approximately
10,450 parishes in England
850 parishes in Wales
900 parishes in Scotland

12,200 (total)

The number of registers, of course, vary according to the size of the parish. A small country parish may have only a few score people resident within its boundaries and the registers themselves comprise only a few thin volumes. By contrast, a large city such as Birmingham, with an 1851 population of approximately 250,000, will have several score of large volumes containing a total number of perhaps

continued on page 155

The "Star" Salutes its first Editor

PARLEY P. PRATT

By Wallace G. Bennett

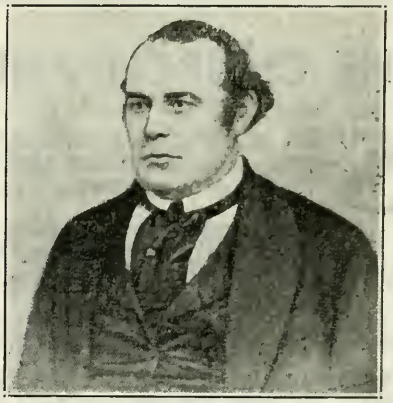
The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises on the world.
The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

SO begins a now famous "Mormon" hymn, written by Parley P. Pratt to mark the cover of the first edition of the **Millennial Star**, of which he was editor, in May, 1840. As the **Star** enters its 108th year, we pause to examine again the facts in the amazing life of our first editor.

Rugged Pioneer, eloquent preacher, fearless and zealous missionary, gifted poet, writer, and editor, Parley Parker Pratt was one of the most able and devoted men attracted to "Mormonism" in the early history of the Church. From the time of his conversion at the age of 23 until malicious assassins in Arkansas cut his life short at 50, Parley P. Pratt devoted his extraordinary energy and intellect to promulgating the Restored Gospel of Jesus Christ.

His missionary labours took him to Great Britain, Canada, South America, Islands of the Pacific, and throughout the entire United States. His writings include the "Voice of Warning," which has been translated into many languages, "History of the Missouri Persecutions," "Poems," "Key to Theology," and his autobiography, a fascinating account.

He spent much time in the vile prisons of his day. On July 4th, 1839, after having been "deprived of the sweets of that liberty which a whole nation was then engaged in celebrating," for eight months and four days, he and his companions executed a daring escape. Pratt wandered through the wilderness for days before making his way home, an exhausted fugitive.



Editor Pratt

Often when registering at a hotel he would tell the clerk he had come in the name of Jesus Christ to preach the Gospel to the people, being sent without purse or scrip, and that he wanted a room, and a place to hold a meeting. His faith was firm; many were healed under his hands; and many times was he warned in visions or dreams of impending crises.

His activities in Britain form one of the most colourful chapters in his history. At one time he was one of the nine Apostles in this country at the same period, and later he was the only member of the Twelve in Britain. Much of his best writing was done for the **Millennial Star**. His November, 1841, edition opened with an editorial on the "Philosophy of the Resurrection," which indicated his understanding of the entire plan of salvation. He presided over the Manchester Conference for many months. He had the Book of Mormon and much of his own writing printed and distributed throughout the British Isles.

Edito

THE CHURCH AND THE PRESS

"SEEK ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith." (D. and C. 88: 118)

So spoke the Prophet Joseph Smith in this latter day dispensation—a reiteration and a reminder of the teachings of the Saviour when he said:

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (John 5: 39)

Both unchallengeable authorisations stress the need for the search of truth in the written word.

In the Saviour's day the range of the written word was strictly limited. Today we have a bewildering variety of books and journals.

Perhaps that is why the search for truth has become a difficult, even tiresome prospect. Nevertheless the truth exists, however deeply it is hidden, however heavily it is camouflaged.

And it is our sacred duty to seek it in spite of all obstacles.

It is therefore doubly gratifying when, among the twenty million papers read daily by the British people, a glimpse—and sometimes more than a glimpse—of the Truth, and the propagation of Truth, is found.

In the course of the last few months some of the best and most widely read journals of the British Empire have printed and illustrated noteworthy articles about the tenets of the Mormon Church and "The design for living" of the Mormon people.

At least one writer, representative of a great national British journal, has gone even further and carried his tribute across the Atlantic to offer it in the very heart of Mormonism, Salt Lake City.

The outsanding feature of all these British articles of the last few months has been their honesty, their freedom from prejudice and their embracing scope of the subject. Because of these factors, they have also automatically been articles most favourable to the Mormon Church.

This is not surprising, for the truth of Mormonism, the divine authority which not only inspired it but never fails to maintain it and strengthen it, is unchallengeable.

For a century the enemies of the Church have used every means to destroy it, especially by trying to drown the truth written, the

orial

written word. For a century they have scorned and vilified the Church; they have sown misrepresentation and distrust—but for a century they have failed to disprove one single truth as advanced by the Church.

The result is being seen today in the favourable articles in the British and Empire press.

"Truth will out" is a saying that only confirms the helpful promise held out in the words of the Prophet and it is a most hopeful sign of the times when it is emerging in the British press.

As an outstanding example of this, we call your attention to the special feature of the March 29th issue of "Illustrated," one of the most widely read British weeklies

Unsolicited by us, Hubert Cole, the author, requested facilities to photograph many places of Mormon activity in this country. One of the newspaper realms best photographers accompanied the author and they pictured our Elders in many branches of their work —tracting, holding cottage meetings, delivering sermons and other labours.

They illustrated a sacrament service, a "Gold and Green" Ball, the Nottingham District Conference, a Birmingham cottage meeting and our London Welfare centre, and surmounted all these with a most favourable article.

What a contrast from the press campaign of abuse and ridicule of less than twenty-five years ago . . .

And what a chance for us Latter-day Saints to carry on the good work of extending the knowledge of the Church among the British people whose genuine interest has been wakened so favourably by articles and writers such as Hubert Cole who, incidentally, is not a Mormon.

It is now our growing responsibility, our sacred duty, within the bounds of our good breeding and respect for our fellow men, to capitalise the knowledge of this truth that, through the printed word, has been delivered through the letter boxes, as it were, of every town and village in Britain.

The **Star** on this page takes the opportunity to thank these men of courage, of foresight, of honesty and purpose and love of truth, who have written in their press of the facts of Mormonism. They have greatly heartened our American missionaries.

We can but tell these men—our friends, we know—that our long experience has afforded ample proof that never has a man lifted his pen on behalf of the Church and Kingdom of God but that God has rewarded him—just as God, being no respector of persons, punishes the mockery of His word.

World Church News

MISSION PRESIDENT TO SELECT TWO COUNSELLORS. — The First Presidency has announced that all of the missions throughout the Church will be presided over by a presidency of three men instead of a single president. Mission presidents have been instructed to proceed with the selection of two counsellors each. The counsellors will be selected from the brethren within the mission. Before their names are spoken, they must be submitted to the First Presidency for approval by the General Authorities. This new policy will result in a total of 76 additional men to presiding positions in the 38 missions of the Church.

NEW MISSION PRESIDENT TO NEW ENGLAND. — Elder Seymour Dilworth Young of the First Council of Seventy has been appointed as Mission President of the New England States Mission. President Young will leave for his new assignment some time during the month of May. He is to replace Elder William H. Reeder, who has served as New England Mission President for the past five and a half years.

AUSTRALIAN MISSION RECEIVES NEW MISSION PRESIDENT. — Elder Charles B. Richmond has just recently left for Australia, where he will assume the Mission leadership. It is Elder Richmond's second visit to Australia, as he served as a missionary there from 1909 to 1911. He will succeed President Thomas D. Rees.

LATTER-DAY SAINT SERVICEMEN COORDINATOR APPOINTED. — Elder Bruce R. McConkie of the First Council of Seventy has been appointed as a coordinator for Latter-day Saint servicemen. He will travel throughout the various Missions of the Church during the next few months in order to provide for the spiritual welfare of Latter-day Saint men in the armed forces. Elder McConkie is especially qualified for his new assignment, having served as a major in the armed services during World War II.

NEW M.I.A. PROGRAMME TO STRESS RECREATION.—The General Board of the Mutual Improvement Association has decided, in planning their programme for 1947-48, to place greater stress on recreational activities for the youth of the Church. The adult programme will continue as now outlined, but the newly-formed Recreation Committee will devote special attention to the present needs of the young people of the Church. Music, speech, drama and dancing will continue as in years past, with emphasis on activity more than study.

WESTERN CANADA HAS NEW MISSION HEAD. — The First Presidency has announced the appointment of a Canadian Bishop, Glen G. Fisher, to be the new president of the Western Canadian Mission. Brother Fisher is a native of Canada. He will succeed President Joseph Y. Card.

CENTENNIAL TO BE CELEBRATED IN MANY LANDS. — Utah's Centennial will be celebrated in countries and islands scattered over the earth. In South Africa, Brazil, Samoa, the Tongan Mission, and Mexico, special activities are being arranged with a Pioneer theme.

The Church in Europe

INCREASED ACTIVITY IN GERMAN MISSIONS. — Districts in the East and West German Missions are now holding successful conferences, attended by large numbers of Saints and investigators. In a comprehensive report from Berlin, prepared by President Walter Stover of the East German Mission, and Elder Francis R. Gasser, coordinator of Latter-day Saint servicemen in Europe and working in the office of the United States Political Advisor in Germany, President Alma Sonne of the European Mission learned how successful conferences held in Zwickau and Annaberg-Buchholz have been.

The Erzgebirge District, for which conference meetings were held at Annaberg-Buchholz, is the smallest in the East German Mission. Many of the 390 Saints in the District must walk two and a half hours, poorly shod and poorly dressed, to the meetings. The first session of the conference was attended by 54 percent of the District membership. At a Relief Society meeting 75 percent of the enrolled sisters were present. Over 80 investigators attended the final session, at which President Stover was the principal speaker. According to Brother Gasser, "President Stover, in his humble, sweet and fatherly way and speech won the hearts of the people."

There are eight Branches in the Zwickau District. At the first session of conference there, 551 Saints, investigators and Russian authorities attended. The Relief Society attendance at this conference was 93 percent. The Zwickau Choir, famous throughout the Church in Germany, provided several numbers for the edification of those present.

Elder Otto Berndt of the West German Mission office in Frankfurt has reported an inspirational conference in Freiburg. The work of the Lord is being carried forward by faithful, devoted servants of God amid devastation, ruin and despair in Germany.

MISSIONARY WORK PROGRESSING IN SWEDEN AND FINLAND.— President Eben R. T. Blomquist of the Swedish Mission has announced plans to open two additional Districts in that Mission, to be known as the Sundsvall and Lulea Districts. Missionaries will soon go North of the Polar Circle to preach the Gospel. Skiing may be required to get from place to place in the new Districts next winter.

President Blomquist also announces that missionary work is progressing rapidly in Finland. Eighteen people have recently been baptised there and a Branch is being organised in Helsingfors, Finland's capital.

CHURCH LECTURE IN CZECHOSLOVAKIA. — President Wallace F. Toronto of the Czechoslovakian Mission, gave an illustrated lecture to the Association for Chemical and Foundry Products in Prague during March. A report of his lecture was published in the association's journal, together with pictures of Temple Square in Salt Lake City.

74 NEW CONVERTS BAPTISED IN HOLLAND. — Energetic and devoted President Cornelius Zappey of the Netherlands Mission reported 74 new converts baptised for the first three months of 1947.

British Mission

ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles aboard the "Queen Elizabeth," March 28th, 1947:

VAUGHN L. TERRY of Salt Lake City, Utah, was assigned to labour in the Nottingham District.

ARTHUR V. NETTLESHIP and **GLADYS A. NETTLESHIP** of Salt Lake City, Utah, were assigned to labour in the London District.

WADE H. JOYCE and **MAY P. JOYCE** of Salt Lake City, Utah, were assigned to labour in the Irish District.

APPOINTMENTS AND TRANSFERS

Sister **EDITH M. MULLINGER** was transferred on April 10th from the Nottingham District to the Mission Office in London, where she will labour as Mission Recorder and Book Store Manager.

Sister **AGNES FRASER** was transferred on April 10th from the London District to the Nottingham District.

Elder **GEORGE K. HARDY** was transferred from the Welsh District to the Scottish District on April 15th.

Elder **R. EYRE TURNER** was transferred from the Welsh District to the Scottish District on April 15th.

Elder **CONNEL M. WHITEHEAD** was transferred on April 10th from the Birmingham District to the Norwich District.

Elder **ROBERT K. BERNTSON** was transferred on April 1st from the Liverpool District to the London District.

Elder **GEORGE Q. BENNETT** was appointed president of the Welsh District on April 14th. At the time of his appointment, Elder Bennett was labouring in the Sheffield District.

Sister **ELVA BENNETT** was transferred from the Sheffield District to the Welsh District on April 14th.

Elder **MELVIN J. TOLLEY** was transferred from the Norwich District to the Birmingham District on April 10th.

Elder **JERROL M. BOYER** was transferred from the London District to the Nottingham District on April 2nd.

Elder **EARL RAY McENTIRE** was transferred from the Scottish District to the Nottingham District on April 2nd.

ATTENTION !—FAMILIES OF SERVICEMEN

THE Mission Bookstore requests the names and addresses of all Latter-day Saint Servicemen. "The Servicemen's Bulletin" and other Church literature will be sent to them regularly if their names and addresses are submitted.

DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT

Reported by E. John S. Jones

At a baptismal service held March 29th, the following candidates were baptised and confirmed: Margaret Stevenson, baptised by Richard C. Thomas and confirmed by Charles L. Norton; Karl E. Keight, baptised by Samuel Jevons and confirmed by William L. Buchanan; Joy Myrtle Horner, baptised by William T. Horner and confirmed by William St. John Yates.

BRISTOL DISTRICT

Reported by Frances B. Herman

On Saturday, March 29th, the District Conference began well with a combined concert and social. The concert programme was conducted by District President Thomas H. Heal.

Among the many enjoyable items presented by members of the Primary was their interpretation of "Easter Parade." Items by visiting missionaries and Branch members completed an excellent entertainment.

Games and dancing were then conducted by Brother Dennis Collins. The attendance was very good and a most enjoyable time was had by all.

During the afternoon session of the Conference, members had the pleasure of hearing Elder Henry Neal, a former branch president, speak. After a twenty-month illness, Elder Neal spoke forcibly from his wheelchair about the wonderful opportunities open to any member of the Church.

Elder Lloyd L. Cullimore left the Bristol Branch to take up duties in Cheltenham on April 8th, while Elder Ray Lawrence moved from Cheltenham to Bristol.

HULL DISTRICT

Reported by Elder Elwin F. Cammack

The entire complement of eight Elders, along with twenty-two other guests, enjoyed the generous hospitality of the good sisters of the Grimsby Branch in attending a farewell tea in honour of Sister Jean Garnett, who is leaving by 'plane for Denver, Colorado, to be married to one of the American Saints living in that city. All of the Saints of the District wish her the best of luck and success and happiness throughout the years.

LEEDS DISTRICT

Reported by George Pitts

Following the leadership meeting held in Woodlands Street Chapel, City Road, Bradford, March 29th, the Bradford Branch Genealogical Society, under the direction of Sister Barbara Whitaker, held a dance. The function was a great success. The floor was recently planed as part of the Branch's Welfare project, and afforded excellent dancing. A highlight of the dance was spot prizes. Trifle and soft drinks were served. Sister Whitaker acted as M.C. Many members and friends were in attendance and had a most enjoyable time.

Proof that Welfare work is still prominent in Bradford Branch is shown in the way in which members have given liberally of their rations to help people more unfortunate than themselves. Since January of this year, food and clothing have been dispatched to Germany under the capable hands of Sister Norah Moss, acting under the direction of the Relief Society Presidency. 180 pounds of rationed foods and 85 pounds of clothing have been sent to families of German prisoners of war who are, at present, in Leeds. £10 in cash was collected, the majority of which was given by the prisoners themselves from their hard earned wages.

LIVERPOOL DISTRICT

Reported by Clifford Hartley

On Good Friday, April 4th, the members of the Rochdale and Oldham

Branches of the Manchester District travelled by coach to Preston, where members of the Liverpool District joined them and were conducted on a tour of the main places of historical interest to the Church. After a short lunch, the party, under the leadership of the Preston Branch President, Harry D. Foster, visited Vauxhall Chapel and had the good fortune to be able to go inside. A short talk was given there by District President Roy Wood and Brother Norman T. Woodhead of Rochdale. From there the party proceeded to the River Ribble, where photographs were taken of the group at the approximate place of the first baptisms in Britain.

Time was taken for a softball match to be played between the Liverpool and Manchester Districts, resulting in a win for the visitors of 11 to 5. The ladies then teamed up for a game, but rain stopped play. From there the party went to Wilfred Street and saw the house in which the missionaries lived in 1837 and heard the story of the vision of the evil forces. A group photograph of the missionaries of both Districts was then taken, after which the party returned to the hall where they had tea. Following the break, an impromptu concert was held in which items were given by Sister Dorothy Hoyle of Rochdale, Brother Clifford Hartley of Wigan, Brother Harry D. Foster of Preston (community singing), and a skit by the 16 missionaries. The honours of the skit could well be given to Elder Cross for his impromptu humour during the parody given by Elder Rytting. Much laughter followed these two brothers' efforts. The reader of the skit was Elder George T. Sonntag of Wigan.

Following the concert, games and dancing were enjoyed under the leadership of Brother Norman T. Woodhead of Rochdale and Brother Clifford Hartley of Wigan. The day was indeed an outstanding event and it is sincerely hoped that it will be the forerunner of many more of a similar nature.

LONDON DISTRICT

Reported by Norman Derrick Hawkes

On March 20th, the Relief Society of the St. Albans Branch gave a banquet to mark the anniversary of the society. A four-course meal was served to the 40 people present, among which were President and Sister Selvoy J. Boyer, and the District President, Elder Poole. The tables were decorated in blue and gold, the Relief Society colours. Vocal and instrumental solos, with humorous sketches, concluded the evening.

The South London Branch M.I.A. sponsored a drama night on Saturday, the 29th March. Under the direction of Brother James P. Hill and Sister Madeline Hill, three plays were presented. They were—"The House in Fern Road," "Helping Hands," and "Courage Mr. Green." Some 80 people were present who, with the actors, had a very enjoyable evening.

The Relief Society of the North London Branch conducted a social on Tuesday evening, April 8th. After various items of entertainment, the 30 people present sat down to high tea. The programme was concluded with games.

"Soap Box Corner" is once again hearing the Restored Gospel. The missionaries recommenced meetings at this open space in Hyde Park, close by Marble Arch, on Wednesday evening, the 9th April, and will continue weekly.

MANCHESTER DISTRICT

Reported by Herbert Woodhead

On Saturday, April 12th, a Welfare Social was held under the direction of the Branch Presidency in order to raise funds for purchasing equipment for the preserving of fruit, etc. Admission was a nominal fee as well as a tin of food for storing. Games, dancing, and a table tennis tournament highlighted the evening's entertainment, which was under the direction of Elder Norman T. Woodhead. Refreshments were served by the Relief Society sisters. Approximately 40 Saints and friends attended.

NEWCASTLE DISTRICT

Reported by Joan L. Wappett

At a baptismal service held the 29th of March, the following were baptised and confirmed members of the Church: Margaret Jean Nelson, baptised by Elder Dean U. Ottley, confirmed by Elder Kenneth M. Oswald; Catherine Hall Walton, baptised by Elder Bruce E. Peterson, confirmed by Elder W. Leo Isgreen; Eric Walton, baptised by Elder Douglas W. Loosle, confirmed by Elder Douglas W. Loosle; Iris Walton, baptised by Elder Douglas W. Loosle, confirmed by Elder Bruce E. Peterson.

NORWICH DISTRICT

Reported by Alfred F. Woodhouse

The Relief Society anniversary was celebrated in the Lowestoft Branch by a tea and social. Guests of the tea were Elders Lamar T. Empey and William R. James. Sister Alice Coleby, a "pioneer" worker of the Branch Relief Society, and Sister Ivy Upson proposed toasts to the organisation. Sister Gladys Walpole, president, was presented with a floral bouquet. Replying, Sister Walpole expressed great joy in her work in the Relief Society.

In the evening, members of the Priesthood joined with the sisters in an enjoyable social. Elder Empey rendered musical selections on the violin, accompanied by Sister May Claire Worth.

Yarmouth Branch was officially opened on Sunday, April 6th, when meetings were held at the Branch Hall, which was also opened on that day. District President Frank Coleby offered the prayer of dedication. An opening social was held in the hall on April 9th, at which many members and friends from all the Branches spent an enjoyable evening. Games, contests, and musical numbers, vocal and instrumental, were enjoyed. Refreshments were served to the 72 people present. Branch President Albert A. Cole was master of ceremonies.

Norwich Branch celebrated the Relief Society anniversary with a fine tea given by Sister Laura Firman, president of the Branch Relief Society, and to which were invited the Branch Presidency and travelling missionaries. Sister Firman presumed that this may be the last of these celebrations under her direction, as she is preparing to leave for Zion in the near future. All present enjoyed a hearty repast.

At a baptismal service held in the Norwich Branch Chapel on Sunday, April 13th, Joyce Cook was baptised by her husband, Brother Donald Cook and was confirmed by Brother Alfred F. Woodhouse.

SCOTTISH DISTRICT

Reported by John S. MacKay

On Sunday, April 6th, at the Christian Institute, Glasgow, an Easter Commemoration Programme was presented. The theme of the programme was "He is Risen." On Christ's crucifixion and resurrection, many stories were told and scenes portrayed. Principle speakers were Brother Robert McQueen, Jr., Brother Alec Goodwin, Brother Robert McQueen, Sr., Brother Joseph McQueen, and Sister Elizabeth Leslie. Christ's appearance on the Western Hemisphere was recounted by Sister Marjory Foote.

The sacrament service addresses were given by Elder Floyd O. Christensen and District President Archibald G. H. Webb. The latter address, on "Easter Customs," was full of interest to the twenty-five members present. A beautiful spirit prevailed throughout.

Reports from Aberdeen, Airdrie and Edinburgh Branches show that the recent improvement has been maintained. Cottage meetings are being held, and all auxiliaries are operating smoothly.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

A very enjoyable social evening was held in the Sheffield Branch Chapel on Easter Monday, April 7th, sponsored by the M.I.A.

WELSH DISTRICT

Reported by Gladys Mason

Baptismal services were held at Llanpoist on Saturday, April 5th. Two sisters, Mavis Mary Elizabeth Howells

and Sheila Joan Howells, were baptised by Elder R. Eyre Turner and confirmed by Elder George K. Hardy and Brother William A. Perry, respectively. The services were held in the home of Brother and Sister Perry.

In the evening a Gold and Green Ball was held at the Educational Settlement, Pontypool, where Sister Ivy Hyde was crowned queen of the Welsh District. Sisters Beatrice and Sheila Howells were court ladies, and little Dion Hyde, daughter of the queen, was lady in waiting. Refreshments were served by the missionaries and a grand time was had by all.

MAY 31st IS THE CLOSING DATE
so add the finishing touches to your Poems and Stories for the PIONEER CENTENNIAL

POEM AND STORY CONTEST

ONLY thirty days remain in which to complete your poems and stories for the **Millennial Star's** Centennial short story and poem contest. All readers of this publication are invited to participate. There is no limit to the number of entries for each person, so if you've already submitted one poem or story, there is still time to submit more. A copy of "To Whom It May Concern," by the late Marvin O. Ashton, completed shortly before his death, will be awarded to the person submitting the best short story and to the person submitting the best poem. These, along with the runners-up, will appear in the July Centennial issue of the **Millennial Star.**

Inasmuch as this is the Pioneer Centennial year, the themes of the story and poem must be based on the Pioneers. The short story must not exceed 3,000 words. Poems can be of any length. All stories and poems will become the property of the **Millennial Star** and may be printed at the discretion of the editors. Judges for the contest are President and Sister Alma Sonne of the European Mission.

Names of entrants should appear on a separate paper rather than on the same paper as the story or poem. All entries should be mailed to "Contest Editor, **Millennial Star,** 149 Nightingale Lane, Balham, London, S.W.12," and must be postmarked on or before May 31st, 1947. Spelling and punctuation will not be considered in determining the winners.

So, get out your pencils and papers today and start to work. Best of luck to all of you.

NO EXTRA CHARGE FOR "STARS" SENT ABROAD

IN answer to many inquiries concerning the price of subscriptions to the **Millennial Star** sent out of the country, we announce that the **Star** can be sent to any place in the world for 7s. 6d. per year or 4s. per six months. All orders should be addressed to **Millennial Star,** 149 Nightingale Lane, Balham, London, S.W.12.

DISTRICT CONFERENCES

Spring Series

●

BRISTOL DISTRICT

The Bristol District Conference was held in Bristol, Mrach 26th and 27th, 1947, with President Alma Sonne and President and Sister Selvoy J. Boyer as the principal speakers.

A social was presented Saturday night, with a musical show by the Primary as the highlight of the evening. Their many unique and attractive floral costumes and the sweetness and precision of their voices made it one of the outstanding groups of the Mission.

President Thomas H. Heal acted as master of ceremonies and he and Elder Hugh A. McLean led those assembled in several games and community songs.

The main sessions were held on Sunday at 10.0 a.m., 2.0 p.m. and 6.0 p.m. During the 10.0 o'clock session the Mission auxiliary board was represented by Brother Albert Willmott of the Sunday School and Brother John Smith of the M.I.A. During this session the group divided into two sections, one for the Priesthood, under President Boyer, and the other for the sisters under Sister Boyer. Sister Vera Kirby represented the Primary organisation in a talk during the evening session.

Meals were served to the visiting authorities and missionaries by the Bristol Branch Sisters.

Everyone enjoyed the wonderful spirit which prevailed throughout the conference.

WELSH DISTRICT

The Welsh District Conference was opened with a very successful Gold and Green Ball, Saturday evening, April 5th, 1947. The ball and conference sessions were held in the Educational Settlement in Pontypool. Visiting authorities and missionaries were President and Sister Alma Sonne of the European Mission, President and Sister Selvoy J. Boyer of the British Mission, and Elders Wallace G. Bennett and W. Harper Stoneman.

The highlight of the afternoon session was a play presented by the members of the Varteg Branch. It was entitled, "The Pioneers." The visiting authorities were the principal speakers of the final session of the conference. Included in the programme were several selections by the Pontypool Orpheus Gleemen, a talented local choral group. The spirit of the conference was enjoyed by all who attended.

LONDON DISTRICT

The London District Conference was held on Sunday, April 13th, at the South London Branch Chapel at 149 Nightingale Lane.

European Mission President Alma Sonne and British Mission President Selvoy J. Boyer, and their wives, were in attendance at all sessions.

The first session was devoted to instruction on auxiliary work, after which the meeting divided into sections under the various auxiliary board representatives. After this, the Relief Society sisters and Priesthood met separately.

At the third and final sessions, the speakers consisted of the missionaries, District President George F. Poole, President Boyer and President Sonne.

Musical items during the conference were provided by the St. Albans and South London Branch Choirs, with vocal and instrumental solos. At the final session, there were 170 present.

PERSONALS

BIRTHS

MORRIS. — On Sunday, April 6th, the infant daughter of Brother and Sister Alex M. Morris of Hexham was blessed by her father and given the name Ann Lucilla Morris. She was born on February 8th.

SMITH.—Carol Ann Smith, infant daughter of Brother and Sister Leslie Tomlinson Smith of the Sheffield Branch, was born on January 6th. She was blessed on April 6th in the Sheffield Chapel by Branch President Joseph F. Quinney.

DURRANT.—On Sunday, April 6th, the infant daughter of Brother and Sister C. John Durrant of the Norwich Branch was blessed by her father and given the name of Christine Dianne.

TYRRELL. — On Sunday, April 6th, the infant son of Mr. Ray and Sister Agnes Tyrrell of the Norick Branch was blessed by Elder Richard W. Clayton and given the name of Stephen Ray.

MARRIAGES

CAYLESS-SULLIVAN.—The marriage of Sister Kathleen Cayless to Elder Leslie James Sullivan, both of Leicester, was solemnised in the Handsworth Chapel in Birmingham on April 5th. The ceremony was performed by Nottingham District President Wallace R. Reid. Approximately 90 people attended the excellent reception held in the Leicester Branch Hall in the evening.

PEEL-ROBERTSHAW.—On Saturday, April 5th, in the Woodlands Street Chapel at Bradford, Brother Stanley Robertshaw was married to Sister Nellie Peel. President John H. Chapman performed the ceremony.

TOMLINSON - DAY. — Sister Alice Laura Tomlinson of the South London Branch was married to Frank Day on April 5th at Emneth.

DEATHS

McQUEEN. — Funeral services were held for Brother K. H. McQueen of the Glasgow Branch on March 14th. The services were conducted by Branch President A. K. Leslie, which included an address given by Brother Joseph McQueen. The interment took place at Craighton Cemetery, Glasgow. The grave was dedicated by President Archibald G. H. Webb.

WRIGHT. — Brother John Joseph Wright of the Hucknall Branch died on March 19th as a result of a motor car accident. Funeral services for Brother Wright were held on March 22nd. Brother Samuel Pears conducted the services and District President Wallace R. Reid delivered the sermon.

EMIGRATIONS

ESPLEY.—On March 28th, Brother and Sister Luther Espley of the Burnley Branch, and their baby son, sailed to the United States from Southampton aboard the "S. S. America." They are planning to make their home in Los Angeles, California.

On March 8th, a farewell party was given in their honour in the Burnley Chapel. They were presented with a carving set by the members of the Branch.

Brother and Sister Espley were both very active workers in the Burnley Branch and will be missed by all.

OWENS.—Sister Lillian Owens, also of the Burnley Branch, sailed for the United States on January 25th, from Southampton, aboard the "S. S. America." Sister Owens has been very active in Church work, having served on a mission during the war and assisted in auxiliary activities.

On January 18th a farewell social was held in Burnley Chapel for Sister Owens. Fifty people were present. The guest was presented with a handbag from the members of the Branch. Sister Owens is now employed by the Genealogical Society in Salt Lake City, Utah, and is enjoying her new surroundings immensely.

THOMAS.—Brother and Sister Alvin Thomas of the Birmingham Branch, along with their two small sons, left April 18th for the United States aboard the "S. S. America." They are planning to make their home in Utah.

Both Brother and Sister Thomas have been extremely active in Church work throughout their lives. Brother Thomas has served in the capacity of District Clerk, M.I.A. Supervisor, member of the Branch Presidency, as well as the Branch M.I.A. Presidency.

Sister Thomas served a two-year mission during the war. She laboured in the Scottish, Nottingham, and London Districts. The Thomases will be greatly missed by all who know them.

MICROPHOTOGRAPHY

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10,000 pages. These figures are obtained from the Government publication, Parish Register Abstract of 1831, and deals only with parishes whose registers begin before 1813. As it is needed to consult parishes whose registers are later than this (that is, nearer to the present year), the total number for England and Wales will be nearer 14,000 parishes.

The wills of England and Wales are distributed over so many Ecclesiastical Courts that it is extremely difficult to even consider how many documents there are. Stored at Somerset House are copies of all wills proven from 1847 to this present day. This collection alone must run into tens of millions of pages. This, then, is the task in outline: the means of accomplishment —microfilming; the cost—£1,000,000.

Though the cost be great and the work long, the microfilming of Great Britain would certainly be a worthwhile project and would be a special blessing to Latter-day Saints in many lands who may never have an opportunity to gather genealogy save this plan be inaugurated.

"LATTER-DAY PROPHECY ? REVELATION ? "

—continued from page 131

greatest proofs of the divine source, the divine maintenance, the divine future of the Church.

It is just because Joseph Smith did happen to be that ignorant lad that his work cannot have been faked. He simply could not have known enough —his friends either—to do so. Forgery could only have been the case if they had had unlimited resources of wealth, scholarship—and not least—time for research at their disposal.

One explanation—and one explanation only—can fit these works. Inspiration and revelation and the direct personal help of God. In the conditions of the last hundred years this explanation has not only been greatly strengthened, but is receiving a progressively increasing degree of acceptance.

Joseph Smith's little band of "ignorants" is now over a million strong! The beautiful harmony between this development through persecution and ridicule of revelation of these latter days and its counterpoint of nearly 2,000 years ago tells its own story.

It is the story of Jesus the Christ, the story of faith and hope, of love and happiness, of the new Zion told in prophecy and revelation—the story of God's Truth.

"GRACE AND WORKS"

– continued from page 139

most positively taught in the scriptures. It is the central truth of the Christian philosophy of salvation. On one occasion Jesus said, "If the Son of man be lifted up from the earth, he will draw all men unto him."

The power by which we are "drawn unto God or unto his purity and righteousness" or, as Paul says, "created unto good works," or as Moroni says, "inticed to good," is of grace or "inspired of God." (Moroni 7: 13) But this grace-given power will not avail in our salvation unless we utilise it in strict obedience to the laws and ordinances of the Gospel; and righteous living to the end of our lives.

The most simple and understandable explanation of the sense in which Jesus Christ is our Saviour was given us in a sermon by a Book of Mormon prophet, the Prophet Amulek. In that sermon Amulek spoke these significant words:

> **"And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance."** (Alma 34: 15)

Jesus saves by bringing to us the "means" whereby we can have "faith unto repentance." Faith unto repentance is the great eternal saving principle. Faith unto repentance cleanses the mind, purifies the heart, chastens the affections, nerves the will with resolute strength to conquer evil, and ennobles and perfects character.

It is through the love-inspired sacrifice of Jesus Christ for sin and His victory over the grave that we have "faith unto repentance." When Jesus hung upon the cross by His broken, bleeding flesh, He suffered the pain of all mankind, because of His infinite love for the children of men. Thus He revealed to man the most precious thing that has been revealed to the world—the infinite love of God for mankind. And when He arose from the dead by the infinite power which was in Him, He conquered death for all mankind. And thus He revealed to man His infinite power and Godhood. This revelation of His love and power is the source of our faith. It does in very deed move us to have "faith unto repentance." So in very truth, He is our Saviour, the One through whom and by whom we have power to be saved. (Heb. 12: 2)

One typical modern conversion will furnish a concrete idea of the saving power of Christ and its relationship to salvation by works. Some years ago, two of our missionaries called on an ex-United States Army officer, a man of scholarship and culture. They talked with him about the Bock of Mormon. He became interested and purchased a copy. During the next two weeks, he read it from cover to cover. When the missionaries called again he was overjoyed to meet them. And when their conversation turned to religion, he started to talk about the Book of Mormon. He said, "That book is true. I have never had such spiritual enlightenment as I have had since I read it. That book has changed my life. Since I read it, I have not been able to drink intoxicating liquor."

This simple story is a narrative of a typical modern conversion. In it is found everything Paul speaks of in his troublesome text, "By grace ye are saved." Just what happened to that man? His desires and cravings were changed from evil to good. His life was changed from evil to good. That is real conversion. And conversion is the beginning and the foundation of salvation. What converted him? The Book of Mormon. Why did it convert him? Because it did for him just what it came to do for all of us. It convinced him that Jesus Christ is the Saviour of the world. Or, in other words, it awakened faith in his soul in Jesus Christ. That faith is the

only thing that is deep enough and pure enough to convert a soul.

But how did the Book of Mormon come to this man? Did he produce it? Was it of his works? Did he merit its coming to him? Certainly not. It came to him as an unearned free gift, or by the grace of our Lord Jesus Christ. So that basically this man was saved by "grace through faith." Or, in other words, by the faith that came to him by grace, he was converted or "created unto good works."

This conversion or being "created unto good works," was "not of himself." It was not of his "works." Therefore, as Paul says, he could not "boast" of it.

But this man did not, because he was converted, say as Protestants say, "I am saved." He took the next required gospel step. He was baptised by a duly authorised servant of God; and thus he entered the Kingdom of God and received a remission of his sins. He was confirmed a member of The Church by the laying on of hands, and received the gift of the Holy Ghost. By the quickening power of the Holy Ghost, he was born of the spirit or made spiritually alive—keenly alive to the things of beauty, goodness and truth—the enduring things of God.

There is no real conflict between the idea of James's doctrine of salvation by "works" and Paul's philosophy of salvation "by grace." The two men are speaking of two different sides of the same truth. James tells us that "faith without works is dead"; and Paul, in effect, tells us that works without faith is dead. As a matter of fact, the deadest thing in religion is dead, faithless, spiritless ceremonial works. Take an example. Catholic twins became sick. The attending nun hurriedly sprinkled one twin. While she was baptising one, the other died. Subsequently one of our elders asked a Catholic priest what became of the twins. "The one that was baptised," he replied, "went to heaven. The one that was not baptised went to hell." That is works without faith. A child cannot believe.

This idea, that mere mechanical ceremonies, without any heart purifying faith, will save, is the very essence of Catholicism. And it was the very substance of the Pharisism of Paul's time. The Pharisees of Paul's day had the idea that their elaborate mechanical ceremonies would win favour with God not because the ceremonies purified the heart and ennobled the soul, but merely because that kind of ritualism was especially pleasing to God. The deep spiritual insight of Paul that came to Paul by his conversion, enabled him to detect the utter deadness of the faithless ceremonies of the Pharisees. And so, in his teachings, he, in effect, said to those who expect salvation through their spiritless ceremonies: "Works without a heart purifying faith is dead. Ceremonial performances of which you can and do 'boast' will not save. For in a vital sense, we are 'the workmanship' of Jesus Christ, 'created' or converted by the heart purifying faith which we have through Him, 'unto good works,' which we must 'walk in or follow,' if we would be saved."

Paul does not in his oft-quoted words to the Ephesians imply that salvation is wholly of grace and not of works. As a matter of face, some of these very Ephesians had been baptised and confirmed by Paul himself. (Acts 19: 5-6)

Salvation is basically "by grace through faith." It is not of ourselves, in that the power by which we are converted comes to us by the grace of God. But this power will avail us nothing unless we utilise it in strict obedience to the laws and ordinances of the Gospel and righteous living to the end of our days.

IN THIS DAY

—continued from page 135

A woman's environment may become better or worse, and though she may have little or no control over it, no one can compel her actions to be other than she herself desires. Selfishness and greed cannot be forcibly made a part of her behaviour; neither can love be turned on and off at will. The more a woman prays and studies to do the will of the Lord, the more her heart will expand and love increase therein. The more she loves the Lord, the more she will love and understand her neighbour.

Each person in the world has faults, and it is a continual struggle to overcome them. No sooner is one fault conquered than another one presents itself. Only Christ was without sin.

A Latter-day Saint woman cannot love the Lord and the Sisters living across the sea, if she does not love those with whom she associates in close companionship. It sometimes seems well nigh impossible to overcome one's selfish feelings, but in such a circumstance it is well to realise that time is lived one minute at a time. If fault finding and speaking evil of others are sins to be overcome, then it is well to remember that it is only at the present moment that one must refrain from such injurious talk.

If a woman lays plans before her Heavenly Father of overcoming her sins, and prayers for His spirit to help her in so doing, her efforts in the matter will be greatly strengthened.

By living in close communion with her Heavenly Father and being subject to His will, she will find the daily problems which confront her will be minimised. So long as she pursues unflinchingly the proper path, even though the way be fraught with difficulties and obstacles, a glow of joy will overspread her feelings and abide in her sensibilities.

If a Latter-day Saint woman possesses a sure knowledge that God lives, that Jesus is the Christ, and that the Prophet Joseph Smith was the instrument in the hands of God in setting up, for the last time, His kingdom upon the earth, then peace reigns in one's soul. The faith of a Latter-day Saint woman possessed of this knowledge will be rooted in the eternal verities, and she will find joy both in this life and in the life to come, though kingdoms may totter, and scourges and calamities devastate the earth.

117th ANNUAL GENERAL CONFERENCE

—continued from page 132

"Their faith was stronger and their devotion was greater, their loyalty was unsurpassed. We found little if any bitterness and despair. There was a spirit of fellowship and brotherhood which extended from one nation to another, and as we travelled from one Mission to another, they asked us to take their greeting to their brothers and sisters in other countries although these nations had been at war. In some Missions there had been more baptisms than for a comparable period prior to the war.

"The Word of Wisdom had been a great blessing to them. Whereas many people driven by the pangs of hunger would trade their food allowance for more tobacco, the Saints traded their ration of tobacco for more food. Truly it was a great blessing to them."

And so, as the 117th Annual General Conference drew to a close, the thousands in attendance as well as the thousands of radio listeners, felt that their faith had been built up and their determination to remain steadfast to the Commandments of the Lord had been strengthened.

WORLD LEADERSHIP AND THE CHURCH

—continued from page 140

First, can we obtain a lasting peace? Yes, we can obtain for mankind an enduring peace by the faithful observance by all the children of men of the Gospel of Jesus Christ. However, we shall never have peace until we have a perfect understanding of the Gospel and have the truth permeated throughout the earth. But, some will say, there is good in every religion. Yet all the good in these religions combined has not the power to suppress the evil that exists in the world. Why? Because they do not have an understanding of the essential truths of the revelations of a living God.

There is but one remedy that can prevent man from warring with one another. That is the Spirit of God which inclines towards love, and never to hatred—the spirit that leads to all truth and a reverence to His laws.

The Lord has said that wars will come upon men if they continue in wickedness. We have been warned, but have chosen to ignore the councils given. It almost appears that man has taken the fatalistic view that what has been prophecied must come to pass irrespective of his actions. Does the Lord want war? Definitely not! He is not the instigator of the world's conflicts, but rather they are due to the failure of men to recognise the truth and the fact that they do not desire to follow the laws of God. This conflict is brought upon man by man and consequently man must suffer the results of his own folly.

The declaration of the Lord to the Prophet Joseph Smith is clarified when we consider the state of the world as it is today.

"They draw near to me with their lips, but their hearts are far from me: They teach for doctrines the commandments of men: having a form of godliness but denying the power thereof."

During the second Great World War throughout the lands of the aggressor nations, Catholic and Protestant were praying to the God of Christendom for victory. In the other countries, France, Holland, Belgium, Norway, Russia, and all the oppressed nations of Europe, as were the United States and England, prayed fervently to their God to grant them victory over the oppressor.

Peoples of hundred of Christian denominations offered supplication to their God and the God of their oppressors. Many of these people were of the same faith, yet all were earnestly praying for victory over each other. Does not this confusion prove that they have lost the Spirit of God? Undoubtedly they have not His Spirit to guide them.

The need of the World is the leader who can direct them by the teachings of the Gospel of Christ, and by these teachings bring them to a spirit of peace and unity and brotherhood. Just prior to the war the Church had many missionaries abroad in the world endeavouring to spread the spirit of universal brotherhood throughout the world. How great is this in contrast to the firm belief that we can only bring peace to the world by preparing for war. Did this recent conflict convince one of the validity of this statement?

With the teaching of the word of the Lord would come all the auxiliary components of the Gospel. Poverty would be eliminated by the project of the Welfare Programme given as a leader to the United Order, and a greater sense of equality would exist among all the peoples of the earth in equality that would tend to lead to the unity necessary in the world. Democracy in its truest sense could be practised untarnished by the hand of the capitalistic cliques so rampant today. Class distinction would cease, and the whole world would be a paradise of happiness unspoiled by greed and avarice.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
11, Albyn Place.

Airdrie:
L.D.S. Hall,
40, Hallcraig Street.

Belfast:
Arcade Buildings,
Top Floor,
122, Upper North St.

Birmingham:
23, Booth Street,
Handsworth.

Bradford:
L.D.S. Chapel,
Woodlands Street,
City Road.

Brighton:
Maulscoomb Hall
Lewes Road.

Bristol:
L.D.S. Hall,
2 Zion's Road,
Off Easton Road

Burnley:
L.D.S. Chapel,
1, Liverpool Road,
Rosegrove,

Carlisle:
Trades Hall,
Scotch Street,

Derby:
Unity Hall,
Burton Road.

Doncaster:
L.D.S. Hall,
Trafford Street.

Dublin:
8, Merrion Row.

Eastwood:
L.D.S. Chapel,
Church Street.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
Fanny Craven Hall,
Spital Terrace.

Gateshead:
Westfield Hall,
Alexandria Road.

Glasgow:
Christian Institute,
70, Bothwell.

Gravesend:
142, Parrock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Hucknall:
Byron Buildings,
Ogle Street.

Hull:
L.D.S. Chapel,
Corner of
Wellington Lane and
Berkeley Street.

Kidderminster:
L.D.S. Chapel,
Park Street.

Leicester:
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Liverpool:
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301, Edge Lane,
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London:
Ravenslea,
149, Nightingale Lane,
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Canning Hall,
Canning Crescent,
Woodgreen, N.22.

Co-op Hall,
Brown Hill Road.

Loughborough:
132, Station Street.

Lowestoft:
L.D.S. Chapel,
20, Clapham Road.

Luton:
Dallow Road Hall,
123, Dallow Road.

Mansfield:
39a, Albert Street.

Merthyr Tydfil:
Above Halford Cycle
Shop,
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Norwich:
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Shildon:
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Over Sutton's General
Business.

St. Albans:
49, Spencer Street.

Stroud:
L.D.S. Hall,
13, St. Paul's Road,
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Sunderland:
L.D.S. Chapel,
18, Tunstall Road.

Verteg:
Memorial Hall.

West Hartlepool:
L.D.S. Chapel,
15, Osborne Road.

Wigan:
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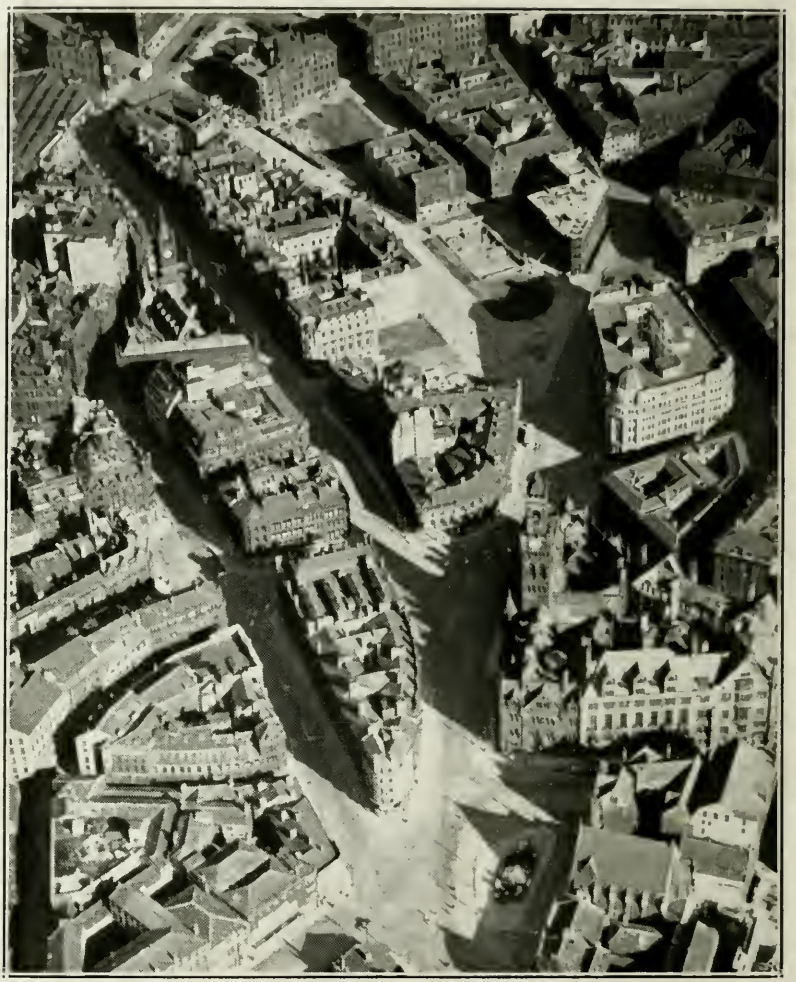

AN AIR VIEW OF

BRADFORD

THE SCENE OF THE

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